

BY
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THE
New Religion of
MARYKNOLL

Is a Missionary
an EVANGELIST
or
a SYNCRETIST?

*Woe to you that call evil good, and good evil: that
put darkness for light, and light for darkness: that put
bitter for sweet, and sweet for bitter.*

—Isaias 5:20

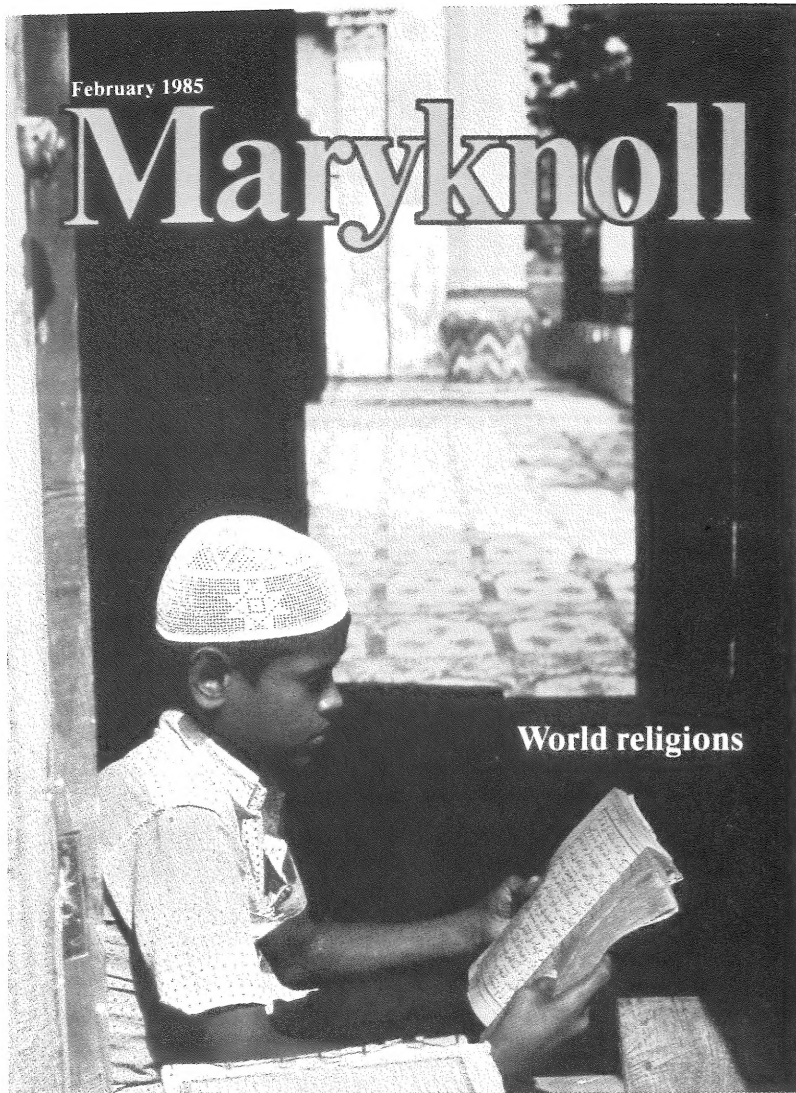
Maryknoll magazine has at last spun the final web that should be the cause of its own destruction. With its February 1985 issue in defense of religious disorder, and its flagrant misrepresentation of Cardinal Ratzinger, Prefect of the Sacred Congregation for the Doctrine of the Faith, as an espouser of its cause, this too long tolerated organ of untruth has provided what ought to be—and what we pray will be—the last straw in its heavy load of assaults upon the true nature of the kingdom of God upon earth.

Maryknoll's February 1985 issue is entitled *World Religions*. Its main thrust is to pay tribute to all the great religions of the world. Buddhism, Islam, Hinduism, and Judaism are ranked side by side with Christianity and the Cross of Christ and lauded for what the writers of this magazine consider to be their sanctifying work in their respective cultures.

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Maryknoll



World religions

The article particularly offensive to faithful and pious ears is that contributed by Philip Scharper, recently retired editor-in-chief of Orbis Books, Maryknoll's publishing company. His piece is entitled *The Hidden Faces of God*. This article is a scoffing attack upon the most foundational dogma of our Catholic Faith, "Outside the Church there is no Salvation." Not spared by the author's derogatory invectives are three of the Church's most glorious saints and an entire 1500 years of faith.

Before we begin our rebuttal, a word should be said about Maryknoll's Orbis Books, Inc. This vehicle of irreverent propaganda specializes in pumping out Marxist and Arian literature. Orbis boasts of being the largest purveyor of liberation theology in the world. Liberation theology is not *theology* at all, but rather a humanistic attempt at desupernaturalizing the Bible, and even the sacraments, and interpreting them in terms of utopic revolutionary Communist jargon. The poor are instructed to seek heaven on this earth and indeed to establish this materialistic paradise by the use of violence. Jesus Himself is painted as a revolutionary and a condoner of violence if such action will aid in bringing about justice through a one world socialist system. According to one Orbis book, *Communism in the Bible*, by the Marxist professor Jose Miranda, "Jesus himself was a Communist," with the character of a "hardened revolutionary," who "engaged in revolutionary political activity." Indeed, the subversive writer goes on to say, "Jesus explicitly approves and defends the use of violence." Other Orbis books are filled with the same propaganda. In fact, if you were to go into some of these so-called "Catholic" bookstores, such as Sheehan's in Boston, you would find entire shelves filled with scores of new and expensive books all dedicated to establishing Communism in Central America.

Another of their publications, *Christology at the Crossroads*, by the Jesuit Jon Sobrino, flatly denies the divinity of Our Lord Jesus Christ. According to a religious news report in *Time* magazine (Feb. 27, 1978) Sobrino, in his book, held that "Christians working for social justice should realize that Jesus was mistaken in his social outlook because he expected the imminent appearance of the kingdom of God." And *Time* adds: "In fact he (Sobrino) thinks that Jesus had to undergo a 'conversion' in his views of God."

Philip Scharper

I don't know much about this author. I read a short piece he wrote about the deeper meaning behind St. Francis' encounter with the leper. He made a valid point; namely, that all

of us Christians should strive to identify more with the pains of those in destitution and misery. Of course, he looks at the problem through socialistic eyes, rather than with the full charity that comes from the Faith. I know too, that he had much to do behind the scenes with that scandalous fiasco called *Call to Action* which took place in Detroit several years ago, in the name of the Church. Based on this alone we could conclude as much about him as St. Martha did about the dead body of her brother Lazarus, four days in the grave.

I do not have the time, nor the desire, to comment on every outlandish thing Scharper says in his article. I only wish to accentuate those excerpts that are the most flagrantly harmful. I begin with the following:

For many Roman Catholics, this new awareness of the world's other great religions has brought two surprises. First, they have become aware that, after nearly 2000 years, only 30 per cent of the world's population is Christian.

How do we fit them (non-Christians) into what we conceive as God's salvific will for all people?

Over its long history Christianity has answered this question in different ways at different times. St. Augustine, for example, taught that there was no salvation outside the Christian Church.

—The Hidden Faces of God, Pgs. 10 & 11

The holy doctor Augustine did not say "Christian" Church; he said "Catholic" Church. Over its long history Christianity has *not* answered this question in different ways. The Church has always taught and still teaches that there is no salvation outside the Catholic Church. You yourself, Mr. Scharper, as we will shortly see, testify that for fifteen hundred years the Church held to the same doctrine that St. Augustine preached.

Instead of deploring the fact that only 30% of the world's population is baptized, the author finds it all to be part of God's providential designs that there be such diversity in mankind's approaches to Him.

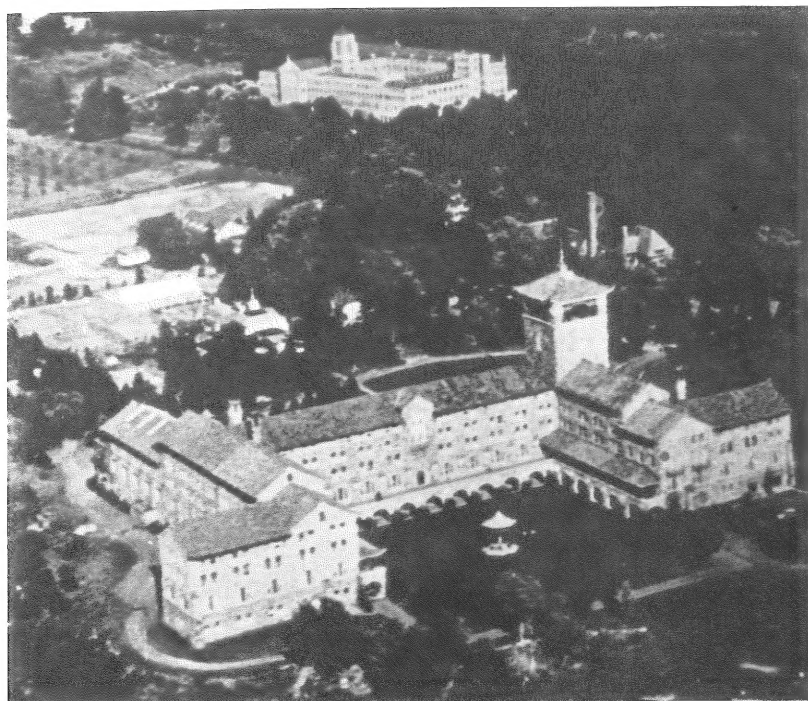
The Salvific Will of God

Scharper misapplies the Pauline teaching concerning the salvific will of God towards all men. The relevant passage is that found in St. Paul's first letter to Timothy, chapter 2:4, wherein he writes that God Our Savior, "... will have all men to be saved, and to come to the knowledge of the truth." St. Paul not only teaches in this oft half-quoted verse that God wills the salvation of all, but he goes on to say that God will have all men know the truth. The Apostle clearly joins salvation with faith. For he writes in his epistle to the Hebrews, chapter 11:6, "But without faith it is impossible to please God." Therefore, it is what I know, what I believe by divine faith, that gets me into heaven—not what I don't know. Ignorance diminishes culpability; it does not procure a supernatural reward. Pope Pius IX said no more than this when he dealt with this subject in his encyclical *Quanto Conficiamur*.

The god that Scharper paints for us in this article is a god who rejoices in disorganization and contradictions. We are expected to swallow the absurdity that God is pleased with all the imaginary fantasies conjured up by the great non-Christian religions in their efforts to ascend above the natural. It doesn't seem to bother Mr. Scharper at all that millions of God's creatures think He dwells in cows; or that other millions think He is impersonal and detached from mundane concerns; or that other millions think He is really many different utterly mundane and even carnal embodiments of the worst vices. Nor does it faze him in the least that, as he testifies, 70% of mankind—that is approximately three billion souls—do not know, or overtly deny, that there is a God the Son and a God the Holy Ghost.

The salvific will of God, as St. Paul teaches, is dependent upon our free cooperation. This response to grace can never lead a soul of good will to falsehood and error. God's Will that all men should so respond to grace is known in theology as the contingent Will of God—in distinction to His necessary Will. God necessarily willed our creation. But He does not necessarily will our salvation. He wills our salvation consequently—

that is, consequent to our cooperation with grace—as most befits the glory of His Wisdom and Power. Most men reject God's grace. This is why 70% of mankind does not know Jesus Christ. Any other reasoning is arguing from effect, not cause. "He Who created us without our consent," writes St. Augustine, "will not save us without it."



Aerial view of Maryknoll

Evangelization; A Giving? Or a Sharing?

If you want to know why the seminaries are so empty and the mission life is virtually dead (except for social workers), it is because of the jellyfish conception of apostleship, preeminently manifested in the essay contributed to *Maryknoll* by Bishop George Dion, O.M.I. His article is entitled the *Muslims Search for God*. The following excerpt in defense of religious indifferentism serves my purpose:

I would like for the most part, to avoid the word 'dialogue.' In too many minds it implies an intellectual debate.

We must not argue. We must set examples of a faith practiced in the service of others. Dialogue cannot take place between philosophies or religions but only between human beings. Once prejudice and bigotry are done away with, there is no danger of misunderstanding. We can work together.

Can you imagine the twelve Apostles rationalizing away their commission to convert the world with this kind of talk? Bishop Dion seems to miss the entire point of what it means to be an apostle. A missionary is sent by God to announce His Name. Of course he will have no success if he arrives in non-Christian lands to "dialogue," and argue theology, as if it were a mere matter of convincing others that his own opinion is better than theirs. Of course our non-Christian hosts would resent this type of condescending behavior. A true apostle, however, is moved by the Spirit of God, not his own. His own persuasiveness will amount to nothing. The apostle must speak as Jesus spoke, "with power." This is why, the gospel tells us, that the people flocked to Our Lord, "because he spoke as one having power, not as the scribes." (Mark 1:22) And, if we are to be, as His Mystical Body, the extension of His Incarnation in time, we must preach as Sts. Peter, and Paul, and Stephen preached—"with power." Then there will be results.

St. Peter announced courageously to the Jews, and through them to all nations, that there is no salvation in any name but that of Jesus Christ, "For there is no other name under heaven given to men, whereby we must be saved." (Acts 4:12) "He that believeth in the Son," Our Savior promised, "hath life everlasting; but he that believeth not the Son, shall not see life; but the wrath of God abideth on him." (John 3:36) Could the Scriptures be any more clear?

For what other reason did God knock Saul off his horse on the way to Damascus if not to change him from a persecutor to an apostle? And in addressing the prophet Ananias, was

it only for the sake of Saul, or for the motivation of every Catholic missionary, that the Holy Ghost spoke these words to him: "... for this man is to me a vessel of election, to carry my name before the Gentiles, and kings, and the children of Israel." ? (Acts 9:15) How was this apostle to carry the Name of Christ to the Gentiles? Was he merely to appear in their lands, smile, weave his tents, and give health care to the poor? Let St. Paul answer, "... a necessity lieth upon me: for woe is unto me if I preach not the gospel." (1 Cor. 9:16) And again he writes to the Romans concerning the necessity of announcing openly the Name of Jesus to all men: "For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher? ... Faith then cometh by hearing; and hearing by the word of Christ." (Romans 10:14 & 17)

Where do we read of St. Paul or St. Peter going into foreign lands to dialogue with the pagans and learn about their religions as Bishop Dion would want today's missionaries to do? Yes, an apostle could build upon whatever there is of common truth in the beliefs of non-Catholics, as St. Paul did with the statue of the "unknown god" in Athens; but the point is they preached Jesus Christ and His baptism; they did not tell the pagans to become more devout to their false deities. "All the gods of the Gentiles are devils," the Holy Spirit proclaimed through the royal Psalmist. (Psalm 95:5) Are we to believe the Bible itself is bigoted?

We are taught by St. Paul that "charity rejoiceth with the truth." (1 Cor. 13:6) Therefore if an unbeliever is sincerely seeking God, he will rejoice when he is told of his errors; and the more humble he is, and the more charity that is in him, the sooner will he embrace the faith of Christ. How many missionaries have experienced these amazing responses to grace, the moving action of the Holy Spirit?

But how can the Holy Spirit work if we do not preach? We are the eyes, the hands, the feet, and the tongue of Jesus today. With what fatherly, and Christlike tears of affection did

your own recently deceased father, Bishop Walsh, console his little Cantonese flocks. And what was the title his children gave him? Defender of the agrarian workers? No. Helper of the poor? Good, but not the *best* they could call him. Rather they called him *Pillar of Truth!* They "rejoiced in the truth" because they had true charity—that is, true love of God and neighbor. True charity seeks first the kingdom of God and His justice. And justice means holiness.

Bishop Dion knows very well, as he has expressed it in his article on page 26, that the only thing of interest in non-Catholic religions is that which they hold which resembles our own. He does not for one moment take seriously all the fantastic ideas that Moslems entertain, about heaven for instance; or the carnal fables depicting the lowest passions that Hindus apply to their divinities, not to mention the perverse reverence they pay to cattle. He admits himself, for the remnant of sanity remaining within him constrains him, that the only thing of worth in non-Christian religions is that which is like unto Catholicism. Though he attempts to convince his readers otherwise, Dion's religion remains the measure of all creeds.

"Muslims are a people who have something to teach us," the Bishop writes, "We should first listen and understand rather than talk. Because of our superiority complex, we don't allow others to teach us." Teach us what? Mathematics? Architecture? Granted—enthusiastically! Other cultures can teach us many things in the arts and sciences, and a hundred other natural wisdoms. But in matters of religion we are the teachers, we Catholics. Why? Because of Him Who taught us—the Eternal Wisdom! "Freely have you received, freely give." (Matt. 10:8) You cannot give what you do not have. "Teach all nations," Jesus instructed his apostles and their successors. (Matt. 28:19) Teach them what? "All things, whatsoever I have commanded you." (ibid. 28:20) This includes His doctrinal as well as His moral teaching. And Jesus taught by His actions. And His greatest action was the institution of the Eucharist, the fruit of His Passion and Death. Then, as He promised, He conquered death in His Resurrection.

You err greatly (to borrow a phrase from Our Lord)

when you blind yourselves to the reason why there are particles of truth in other religions of the world. Instead of tracing therein the roots of a common stock or tradition, you give the impression that similarities you enumerate—"the Oneness of God, immortality of the soul, the next life, heaven and hell, creation, sin, prayer, fasting, almsgiving . . . sanctity and perfection . . ."—were arrived at independently from the revealed religion of the Old and New Testaments. The history of God's people in the Genesis story should teach you that we are all children of Adam. All civilizations, even those of the Aztecs and Incas, retained some remnant of their ancient heritage. But what they believed of the Fall, of sin, sacrifice as a means of worship, incense, the afterlife, and prayer had become perverted.

Do you think that the idea of achieving spiritual purification by washing in the water of the Ganges River, as the Hindus do, just came into some Brahman's mind out of the blue? Or was it not a practice traceable to the religious traditions of Israel, wherein it was known that when the Redeemer should come He would be recognized by His Baptism. (For the learned Pharisees came to John the Baptist and asked him if he were not the Christ? And when he answered that he was not, they said to him, "Why then dost thou baptize?") Nor must we overlook the coming of the Wise Men to Bethlehem at the Savior's Birth. They were Gentiles. Yet they knew that the Savior was due, and that he would be born of the Jews. And one of these philosopher kings was from Persia, not *too* far from India.

Phil Scharper's Inquisition

Now let us return to *The Hidden Faces of God*. On page 11, the author, Mr. Scharper, throws all prudence to the winds and boldly proceeds to belittle and contradict no lesser persons than St. Augustine, St. Francis Xavier, and St. Peter-Louis Chanel. Indeed an entire millenium and a half of the Church's wisdom and her greatest glories are cast aside and depreciated. Not that the saints are infallible. But what irks Scharper is not

their opinions about the more subtle points of theology, but rather their insistence on teaching the most foundational dogma of our holy religion—"Outside the Church there is no Salvation." The impression the author leaves upon the reader is that these giants among men were narrow-minded bigots. And all this intolerance took its origin from the influence of that one man, Augustine:



Saint Augustine of Hippo

The Trial of Augustine

St. Augustine . . . taught that there was no salvation outside the Christian Church. Thus, heretics could be forced to accept Baptism if they refused to embrace the Church voluntarily—better coercion than eternal damnation.

Augustine's views influenced Christian thought and action for centuries after his death in 430. It was his

hand, so to speak, which forced the conversion of thousands of Jews in late medieval Spain. His theology of salvation became the theology of salvation, insisting that those who live outside the Catholic Church—pagans, Jews, heretics, or schismatics—could not enter into eternal life.

This was the theology which fired the heroism of so many missionaries over many centuries... "Give me souls, take all else away" are words frequently ascribed to St. Francis Xavier, patron of foreign missions. His "thirst for souls" drove him through India to the gateway of China, convinced that God could not dwell among the pagans or even hear their prayers. To be saved, they must be baptized.

Four hundred years later the pioneer missionary of Oceania, Pierre-Louis Chanel, suffered anguish at the thought of innocent souls lost because there were no missionaries to baptize them. The same anguish was felt by his converts when they contemplated the fate of their deceased family and friends. Of them, Chanel wrote:

"They ask me about the loss of their departed ones. How dismayed they are when I tell them that only the baptized go to heaven, or those who have had the sincere desire to be baptized."

—Ibid. pgs. 11-12

In criticizing the illustrious African doctor, the "theologian" of Maryknoll, seems to lack all sense of shame. Here is a layman, hardly to be compared to the giants of the past, mocking a man about whom more books have been written, and by whose profound thinking in defense of truth more men have been influenced, than any other human being ever born.

Not content with ridicule Scharper even engages in calumny. He attributes to St. Augustine the false and heretical teaching that one could save a man from eternal damnation by a coercive Baptism. This is not true. St. Augustine never held such a thing. Why doesn't Mr. Scharper supply a quote from

the saint to that effect if he imagines he did? Any man with an ounce of common sense would know that you can't validly baptize any conscious person beyond the age of reason without that person's free consent.

Furthermore, let me assure Mr. Scharper that the dogma of *No Salvation Outside the Church* did not begin with St. Augustine, as he alleges. This fundamental doctrine that so irritates progressives originated from the mouth of none other than Our Savior Himself, and has been faithfully preserved and defended by the Apostles and their successors, through three centuries of persecution, right down to the time of St. Augustine and beyond.

St. Cyprian (died 258), another African Bishop, and a martyr, who lived two hundred years before Augustine, taught this same dogma. "He cannot have God for his Father," wrote this father of the early Church, "who has not the Church for his mother. If anyone who was outside the ark of Noah was able to escape (and we know no one was), then whosoever is outside the Church escapes." So insistent was the Apostolic teaching on the necessity of unity within the Church that this same Cyprian wrote, "If such (heretics or schismatics) should even suffer martyrdom for the name of Christ, they would not expiate their crime. There can be no such thing as a martyr out of the Church."

St. Ambrose, who died in 397, the Bishop who converted St. Augustine, taught the same. So did St. John Chrysostom (died 407), who wrote these words in his treatise on the priesthood: "For as no man can enter into the kingdom of heaven, unless he be born again of water and the Holy Ghost; and except he eat the Flesh of the Lord, and drink His Blood, he shall be excluded from everlasting life; and as all these things are ministered only by the consecrated hands of priests, how could anyone without them either escape the fire of hell or obtain the crown . . . ?"

The Athanasian Creed, which was in universal use before the time of St. Augustine, couldn't be more explicit about this doctrine. The Creed begins this way: "Whosoever wishes to be saved, before all things it is necessary that he hold the Catholic

Faith." (Every priest used to be required to recite this symbol of faith from his breviary for each Sunday's Divine Office.)

Pope St. Clement I clearly taught this doctrine. He was a contemporary of St. John the Apostle. In his effort to keep pure the sacred deposit committed to him, he warned his flock against false shepherds, "Heretical teachers pervert Scripture and try to get into heaven with a false key..." St. John the Apostle, as we are told by St. Irenaeus (died 202), once fled a bathhouse that he used on occasion, when he discovered that the notorious heretic Cerinthus was therein. We do not advocate following the saint's example; we only call it to mind to point out the way he felt about those who would corrupt the true religion. This same Apostle, who is designated *The Beloved* of the Lord, wrote these uncompromising words in his epistle: "Who is a liar, but he who denieth that Jesus is the Christ? This is Antichrist, who denieth the Father, and the Son." (1 John 2:22)

Lest I belabor the point, I will offer only one more quotation. It is from Pope St. Hormisdas, who died in 171. "The first condition of salvation is to keep the norm of the true Faith and in no way to deviate from the established doctrine of the Fathers."

It should be emphasized too, that St. Augustine would never entertain the idea of introducing a "new" doctrine into the Church. It was totally against his principles to admit that additions could be made to the deposit handed down by the Apostles. True, there are areas for legitimate opinion, but not when it comes to essential doctrine. "The true religion," Augustine declared, "was always one from the beginning, and will always be the same." St. Pope Pius X echoed the same principle in our century. In his war against the modernists who were "experimenting" with dogmas by subjecting them to theories of evolution which they called "progress," the saintly Pontiff wrote: "Progress of dogmas is, in reality, nothing but corruption of dogmas."

The Church's doctrine on salvation, in post-Augustinian, as well as in pre-Augustinian times, has always been taken for granted by the faithful. Were it not held in the ages of perse-

cution (64-313), one would find it hard to explain why courageous Christians refused unto torments and death when they were politely asked just to swing a little incense before some Roman "buddha."

No. They were the champions of our faith, consumed, unlike us tepid men, with a burning love of God. To these Laurences, these Cecilians, these Agneses, to all the millions of sacrificial victims who were martyred in those terrible days of the catacombs, "the gods of the Gentiles were devils." (Ps. 95:5)

You have claimed, Mr. Scharper, that the dogma *No Salvation Outside the Church* originated with St. Augustine. We have proved that it did not, but rather the great doctor received it from tradition. But from where do you imagine his predecessors in the Faith derived their "narrow-minded" view of the way of salvation? Just open the New Testament and you will see. The dogma is written on every page!

Begin with the clarion call to every missionary, the last will and testament delivered by Our Savior Himself on the Mount of the Ascension to His little flock. When a man is on the eve of departing his loved ones, does he not have it foremost on his mind to speak to those dear to him only of the most necessary and important things? It is even more true with Our Lord Jesus Christ Who loved all of us so much. The most important words Our Redeemer said (not the greatest—the greatest were used at the Last Supper), were those He uttered as He ascended to His Eternal Father: "Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be condemned." (Matt. 16:16) Does not every man of God who is sent into the world as a missionary receive this same commission, through the Church, from Christ Himself.

Or how do you interpret these words of Our Lord to His Apostles the night before He was betrayed: "Now this is eternal life: that they may know thee, the only true God, and Jesus Christ Whom thou hast sent."? (John 17:3)

Perhaps the new breed theologians of Maryknoll would have a better answer to the question put to St. Paul by the keeper of the prison, "What must I do to be saved?" Would

you have proclaimed with the greatest of missionaries, "Believe in the Lord Jesus, and thou shalt be saved."? (Acts 16:30) It would seem to me, Mr. Scharper, that you would have told the man to remain sincere in his own beliefs, since salvation can be found in any religion.

Spain Accused of Coercive Baptizing

Nor is Mr. Scharper even close to historical accuracy when he claims that thousands of Jews were forced to convert in late medieval Spain. On the contrary those Jews in Spain who wished to remain Jews were permitted to have synagogues and worship freely. Under Ferdinand and Isabella (1474-1504) there were approximately 200,000 Jews practicing their religion, or at least not practicing Christianity, in Spain. These people were not the targets of the Inquisition. It is not my intention to defend the Inquisition, nor attack it. However, the very fact that many saints were involved in this institution proves to me that it must have had its good side. In fact, it is an historic truth that during all the years that the Inquisition was under the mastership of St. Peter Arbues not one person was executed. But there certainly were abuses, at other times, which the Popes had to correct. However, taking into consideration the persecution Catholics were suffering in England, Scotland, Ireland, Germany, and even in France, during the same period, the heretics and Jews in Spain were well off. Thousands of Catholics were hanged, drawn, and quartered, or tortured in other unspeakable ways under the bloodbath from King Henry through Queen Elizabeth.

But in Spain, the institution had a unique problem to face, that of the false converts or, as they were called by their fellow Jews, the Marranos. There were over 3,000,000 baptized Jews in Spain in the fifteenth century. Many of these were sincere Catholics drawn to the faith from the highest motives. But many others were not. In fact, it was common knowledge among the faithful that many of their co-religionists of Jewish ancestry were also observing the rites of the Old Testament religion on the side. It wasn't too unusual to discover a Jew going to the

synagogue on Saturday and to Mass on Sunday. Now many of these false converts were also secretly working to undermine the Christian religion and culture of their homeland. By becoming a Christian they were able to worm their way into high positions of state for purposes of subversion. These traitorous Jews who had become so very numerous were fast becoming a grave danger to the security of the Catholic kingdom and to the Church itself—for even among the clergy could be found a number of Marranos.

The Jews themselves admit that they intended to de-christianize Spain. "It remains a fact," says the Jewish Encyclopedia (Vol. XI, pg. 485), "that the Jews either directly or through their coreligionists in Africa encouraged the Mohammedans to conquer Spain." When the Moslems began their invasion in 711, they swept through the country practically with no resistance. What was happening was that the Marranos, who were in contact with the Moors, would rush to the gates of the cities and open them wide so that the invading armies could storm through. These acts of treason took place so quickly and unexpectedly that it wasn't until the Moslems had nearly the entire country in their hands that the Christians realized who had been betraying them. The tide was turned at the Battle of Las Navas de Tolosa (1212) when the Spaniards, under King Alfonso VIII, delivered a decisive setback to the ever-warring Moors, but it wasn't until 1492, when the army of King Ferdinand and Queen Isabella conquered the last Mohammedan stronghold of Granada, that the seven centuries of Islamic carnage and oppression came to an end on the Iberian peninsula. And were it not for the Inquisition that these monarchs established with papal approval (1480), Spain would not be a Catholic country today.

Other crimes that the Inquisition had been established to punish had to do with sacrilege and witchcraft. Many Marranos had given themselves over to the worship of Satan. Horrible sacrilegious rites were being performed by these wicked people, including profanations of the Blessed Eucharist. In one instance a young boy, five years of age, was kidnapped by certain Jews, and on Good Friday they crucified him in mockery

of the Passion of Jesus. This case was proven beyond any degree of doubt by a most thorough and extensive investigation. It was in consequence of this cruel and inhuman crime that the Catholic sovereigns were forced to expel the Jews for their own protection, lest they be massacred by lynch mobs.

It is indeed strange that while the Mohammedans had slaughtered old men, women, and children in their incessant coastal raids throughout the Mediterranean, and while the Jews egged them on in Spain to commit more bloodshed, the world is horrified that, in self defense, Spain should dare to set up such a sane institution as the Inquisition. For the record, during Isabella's near thirty year reign, only 2,000 people found guilty by the Inquisition were delivered to the State for execution. That amounts to about sixty-seven people a year. And in most cases the convicted were guilty of unspeakable crimes.

One thing more can be said in favor of the Spanish—they kept records. In England under "Good Queen Bess," such was not the case. I repeat, in Spain the Jews were free to worship in their synagogues, so long as they didn't show up at the Communion rail the following Sunday. In England, Catholics were forbidden absolutely the right of worship. If a priest was caught in the country, he was executed—not before being tortured. And if a Catholic was caught sneaking away to a clandestine Mass, or being conspicuously absent from the Protestant service, he was guilty of a capital crime.

The problem with you liberals is that you have this defense mechanism within you that is forever ready to take a *culpa* in order to gain popularity with the enemies of Jesus Christ, even if it means distorting history and misrepresenting your own side.

Xavier on Trial

Let us return to the main subject. It is perhaps the epitome of irony and irreverence that a "missionary" Order should allow one of its writers to condescendingly scoff at the convictions that motivated the patron of the foreign missions and the

greatest missionary after St. Paul, St. Francis Xavier. But I suppose if a Jesuit, like Father James Broderick, could disparage the greatest glory of his Order, as he did in his biography of Xavier, it shouldn't be too much of a surprise to find a comrade of similar vein from Maryknoll doing it. The first suggestion I would make to Mr. Scharper is that he read some of the briefs used in Francis Xavier's canonization process. There are volumes of reports given under oath from eye witnesses, authenticating the spectacular and previously unheard-of miracles performed by this unique servant of God. Were all these thousands of sworn testimonies perjuries? Was the Church that naive in the sixteenth century that she would accept hearsay evidence? Or does our enlightened scientific age have some kind of monopoly on the truth? I repeat: there were prodigies performed by God through this man, the likes of which the world had never seen before. Not only did he raise the dead, cure the sick, read minds, and prophecy, but he also bilocated, preached in tongues he had never studied, and was even known to have had the waves of his voice change in midair so as to answer many questions by only replying to one. And why should holy men not perform wonders? Did not the Apostles? And were we not assured by Our Lord Himself that "... greater than these (referring to His own miracles) shall ye do." (John 14:12)

Tell us, Mr. Scharper, presuming you believe in miracles, what are these charismata for? I will tell you what they are for; they are to *confirm doctrine*. The miracles of a Xavier, of a Peter Claver, of a Patrick, are God's stamp of approval on the message of his servant.

In the name of sanity, if St. Francis Xavier was wrong in insisting upon such a simple thing as water for salvation, then why didn't Jesus tell him so? Every day of his Indian mission he was wrapt in ecstasies and communed with God. His letters to St. Ignatius reveal the intimate graces he was receiving. How could the God of Truth bless a man with such power if he was deceiving the non-Christians by telling them that if they did not listen to him they would be damned?

Perhaps God talks to Phillip Scharper! The sarcasm is intentional because, until *you* are raising the dead and curing



Saint Francis Xavier (1506–1552)

the sick with *your* shadow, you should cease vilifying the doctrine of those who have done so.

Furthermore, as with St. Augustine, you not only criticize, you calumniate. Pray tell, where in the writings of Xavier did he ever say that “God could not hear the prayers of pagans.” Every Catholic is taught from grammar school that God is Omniscient. But, if you mean that their prayers, without the faith, could produce a state of justification (sanctifying grace), you are wrong. Neither can good works, without the true faith, procure such a supernatural reward. Otherwise the Scriptures have

deceived us again, for St. Paul makes it the theme of his epistle to the Galatians that there is no justification without faith, “. . . man is not justified by the works of the law, but by the faith of Jesus Christ.” (Gal. 2:16)

Now God is also the “searcher of hearts.” (Ps. 7:10) He knows who is sincerely seeking Him and who is not. His actual graces (which the fathers at Vatican II refer to as “lights”) are flooding this entire planet. What are these “lights” doing? They are leading men to the true faith. St. Francis Xavier never doubted that God is at work, salvifically, among those outside the Church; but he would insist that the work of the “Spirit of Truth” is to lead them to the one way of salvation through Jesus Christ. Otherwise, again the Scriptures would not be correct, wherein, as quoted before, it is affirmed that God will have all men “come to the knowledge of the truth.” If God wills our sanctification in truth, as Our Lord prayed at the Last Supper, then He will accomplish it, provided we do not place an obstacle by choosing darkness rather than light.

Finally, St. Peter-Louis Chanel is brought before your *Maryknoll* inquisition. His crime? The same as that of all the saints: He dared commit what is in the eyes of the Masons the one unforgiveable sin—that of insisting on the one way to salvation and the necessity of Baptism. Jean-Jacques Rousseau had it entered into his *Social Contract*, the Bible of the Masons, that “if anyone should say that there is no salvation outside the Church, let him be cast out of the state.” (Jean-Jacques Rousseau was the principal atheistic philosopher whose revolutionary incantations sparked the bloodbath of the French Revolution in 1789.)

St. Peter-Louis Chanel lived among the poor natives in the South Pacific. He did not philosophize behind a polished desk about how wonderful are the insights the pagans have in their conceptions of divinity. He saw first-hand what wretchedness they lived under; what savagery; what fear. And having converted the entire island of Futuna the people rejoiced with him in their new found happiness. Even his murderer, who clubbed him to death (1841) out of hatred for his pure religion, wept for his crime and begged to be forgiven and bap-

tized. "I shall never see him again," he cried, "the Father who was so good and whom I loved so much." When this same man, whose name was Musumusu, received his First Holy Communion he exclaimed, "This is the happiest day of my life."

As I read Scharper's indictment of three of the greatest men that the Church, or the world, has ever known, I could not refrain from wondering why he didn't summon the Holy Ghost Himself before his inquisition? Or our Divine Savior? For from Whom else did St. Augustine, St. Francis Xavier, and St. Peter Chanel derive their "narrow-minded" view of the necessity of Baptism for salvation, if not from Christ Himself? As Our Lord was about to ascend into heaven and His Omniscient Mind scanned the centuries to come, how could He, knowing as He did the eternal destinies of all men, have uttered the words, "he that believeth and is baptized shall be saved, he that believeth not shall be condemned"—unless such were the absolute truth!

Outside the Church There Is No Salvation

In all fairness we must credit Scharper with at least intellectual honesty in regard to his outright rejection of an ex cathedra dogma. Although this doctrine on the necessity of the Faith for salvation has been defined several times, we will include, for the benefit of those who are not familiar with it, the most thorough pronouncement by Pope Eugene IV, in 1441:

The most Holy Roman Church firmly believes, professes, and preaches that none of those existing outside the Catholic Church, not only pagans, but also Jews and heretics and schismatics, can have a share in life eternal; but that they will go into the eternal fire which was prepared for the devil and his angels, unless before death they are joined with Her; and that so important is the unity of this ecclesiastical body that only those remaining within this unity can profit by the sacraments of the Church unto salvation, and they alone can receive an eternal recompense for their fasts, their almsgivings, their other works of Christian piety and the duties of a Christian soldier. No one, let his

almsgiving be as great as it may, no one, even if he pour out his blood for the Name of Christ, can be saved, unless he remain within the bosom and the unity of the Catholic Church.

—Pope Eugene IV, the Bull *Cantate Domino*

We were glad to see that Phillip Scharper accepts the dogma on salvation on its own terms exactly the way it was intended. He doesn't attempt, as so many do, to explain it away by questioning the meaning of the word Church, or how membership in the Church is to be understood, and so on. This writer very honestly admits these definitions and their confirmatory teaching by the saints, and he simply refuses to believe them. Though we at St. Benedict Center are of one mind with Scharper on the clear meaning of the dogma; we part company when it comes to accepting it on faith. Whereas we accept the definition on the authority of God revealing, exactly as it has been revealed, our friend from Maryknoll rejects the dogma on the authority of himself, not revealing. In other words the Popes who defined this dogma from the Chair of Peter, are in his opinion simply not infallible. I am certain, though he avoids raising this subject, that Scharper would maintain with Father Raymond Brown that the gospels themselves are not infallible.

As we well know, the moderate liberals of our day admit that there is such a thing in theology as "no salvation outside the Church." Not knowing what to make of it, they refer to it, always defensively, as a "maxim", a "dictum", an "axiom", or some such minimizing expression. They would much rather have preferred that it never hit the books. Embarrassed by it, they are forced to tolerate it by covering it up with sentimental camouflage. Curiously, it is the only dogma of our faith (we are told) that really doesn't mean what it says. It is the only dogma that must be "interpreted" to us. And in this process of interpretation, we discover the dogma being "reduced to a meaningless formula"—to quote the words of Pope Pius XII in his encyclical *Humani Generis*. Nonetheless, for some reason this dogma never seems to go away. Buried, like Our Savior Who inspired it, it rises again.

But wait a minute! Now Mr. Scharper decides that the

authority of the Church, the same Church that has been in darkness for 1500 years, can suit his purpose. He invokes Vatican II, and credits it with setting the Church right at last, concerning the true whereabouts of the way of salvation. With a polite dismissal, a millenium and a half of wisdom is tossed out the window, and a new breeze of sentimental man-made theology begins to blow fresh air beneath the thought-suppressing dome of Michelangelo's cupola.

Concerning the Council, our opportunistic observer writes:

It took the Second Vatican Council to brush aside the theological dust of centuries and restore an understanding of the sweep and grandeur of God's plan of salvation, the role of other religions within it and the relationship of the Catholic Church to the Kingdom of God.

—Ibid p. 12

The Catholic Church is not "related" to the Kingdom of God as if it were a mere part to a whole. The Catholic Church is the Kingdom of God.

We agree that Vatican II in its decree on Ecumenism opened the door for this advancement of open opposition to the dogma on salvation. However, in defense of the Council, the Fathers never said that one could go to heaven without embracing the Catholic Faith. True, they never said clearly that one could not go to heaven without the Faith either. What they did say—though in conformity with the traditional doctrine—was ambiguously enough phrased that the liberals could do with it what they were waiting and anxious to do. Nevertheless the Fathers insisted that those who were outside the visible structure of the Catholic Church could be saved, "if they follow the lights God gives them." Now this is the Faith. We do not deny it. But, unfortunately, the Bishops did not explain what following these "lights" means. Perhaps we should be thankful that the authors of this Decree did not make that effort; for we fear that they might have tampered with the old teaching. The ever watchful Paraclete only allowed them to go so far.

We do not mean to be judging our superiors. But anyone, even the simplest of Catholics would get a little leery of a Council held in this age of liberalism; especially when one hears that during one of the sessions, Pope John called Cardinal Heenan and some other Cardinals over to him and said, "How can we call this thing off gracefully, without this thing going into more sessions." (*Battle for the American Church*, Msgr. George Kelly) Then too, Pope Paul made this declaration on January 12, 1966, two years after the Council closed; "Given its pastoral character, the Council avoided pronouncing in the extraordinary manner dogmas endowed with the note of infallibility."

But back to what the Decree said. What are these "lights" non Catholics are required to be following in order to be saved? Is God giving lights to the Hindus to increase their devotion to their cows? Are the lights of God encouraging the Moslems to greater firmness in denying the Trinity and to a greater appreciation of the Koran? Or are the Jews still being guided by God as they were in the Old Testament, though they persist in rejecting their Messiah? Surely, it would be a blasphemy to apply such deception to God. The "lights" the Fathers were insisting upon are God's holy graces, which are not *sanctifying* those outside the Church, but are drawing them, like a sweet aroma, into the Church where they are *to be sanctified in Truth*. For holiness and Truth are inseparable. "Sanctify them in Truth," Our Lord besought His Father on our behalf at the Last Supper, "Thy Name is Truth." (John 17:17) Thus, as Head of the Mystical Body, did Jesus "the true light, which enlighteneth *every* man that cometh into this world," (John 1:9, emphasis ours) pray for actual and potential members of His Church.

Cardinal Ratzinger Called to Task

We are amazed that Philip Scharper was willing to put his head on the block by supplying, as an authority for his heresy, a quotation from the Prefect of the Holy Office Joseph Cardinal Ratzinger. Perhaps this blatant misrepresentation of

the illustrious defender of the Faith, the "gendarme of Pope Wojtyla"—as the press calls him—will move the Vatican to slam down a long overdue suppression of this "Catholic" vehicle of religious syncretistic propaganda.

First of all the author gives the impression that he is quoting Ratzinger as Cardinal; indeed one would think it was a statement issued in his present capacity as Prefect of the Sacred Congregation for the Doctrine of the Faith. This is dishonest reporting. The statement, which we will supply as it appeared in Scharper's article (page 12), was made about twenty years ago by *Father* Ratzinger! Theologian yes! Even an important adviser at the Council! But at that time under the sway of the progressives. The Cardinal has made some sweeping changes in his views since then. Here is *Father* Ratzinger:

For modern consciousness, the certainty that God's Mercy transcends the bounds of the lawfully established Church is an evidence of such elementary force that there really is no longer any problem with it at all; and this renders all the more questionable a Church that for a millenium and a half not only tolerated its own claim to be the unique way to salvation, but has elevated it to an essential element of its self understanding, and seems to have made it part of its very faith.

—Ibid. p. 12

Though there is no doubt that God's Mercy transcends all bounds, this does not mean that the gift of eternal life transcends all bounds. Take the horror of abortion. We know by faith that these unbaptized infants cannot go to the Beatific Vision—this, is justice. That they will have a natural happiness in Limbo—this, is mercy. For chances are (though here we are only attempting to weigh a mystery far beyond our reason) these aborted persons would have grown up in dangerous environments and committed sins deserving of the hell of torment. The Mercy of God has saved them from that awful fate. So too, might it not be that some peoples never received a mis-

sionary, lest, having heard the gospel and rejected it, they would merit greater torment in hell?

Then, consequent to Father Ratzinger's remarks, Mr. Scharper concludes the following impossibility, all based on the implied authority of the Holy Office 1985. Scharper:

Thus, in one paragraph, Cardinal Ratzinger sets aside the baleful teaching of 15 centuries that "outside the Church there can be no salvation"—a teaching which had justified religious wars, stifled consciences and ignored God's presence in other world religions, some older than Christianity.

—Ibid. p. 13, emphasis added

One would expect such propaganda to come from the pen of Voltaire; but to find it in a magazine bearing the logo of *Our Lady's knoll* is incredible. So, there are some religions "older than Christianity?" Not true! The Catholic religion is as old as Adam and Eve. The only difference between the faith of Adam or Moses, and that of St. Augustine or Pope John Paul II, is that the Old Testament saints were awaiting the Redemption to come and knew of the mysteries to be revealed in a veiled manner, whereas we look back to the Redemption that has come, having been witnesses of the fulfillments of the Messianic prophecies. But our faith is the same faith. Our hope is the same hope. Our God is the same God. Do we not honor Abraham as "our father" in faith every day in the Canon of the Mass? If the holy Patriarchs were to come and walk our streets today they would adore God in the holy tabernacles of the Catholic Churches—they would not be going to the synagogues—why go back to a figure when you have the Reality? It is not that the Faith has changed with the coming of Christ, but, rather, only the verbs have changed their tenses. What was to be, now has been, or, better yet, now is!

We suppose our brilliant theologian, Mr. Scharper, would criticize Christ Himself for not coming sooner; since, after all, good as His religion is, it isn't the oldest. Is this sheer nonsense? Or is it not blasphemy?

Furthermore, Cardinal Ratzinger, that is, *Father* Ratzinger, had no more authority to set aside that "baleful teaching of 15 centuries" than does Father Sommers, publisher of this faithless magazine. The teaching "No Salvation Outside the Church," baleful or not baleful, could not be set aside by anyone, even the Pope. No; neither Pope nor Council, even if a thousand paragraphs were to be written, never mind "one," could do what you allege to have been done. Why? Because "No Salvation Outside the Church" is an *ex cathedra* dogma. Even if a Pope were to choose not to believe it (though he would be in personal heresy), he would be prevented, if such were necessary, by the Holy Ghost from ever undermining it with the solemn magisterial authority of the keys.

Pope John Paul II has in fact upheld this dogma. In his address to 10,000 Franciscans gathered in Rome in 1982 to celebrate the eighth centenary of the birth of their founder, he said, "Like Brother Francis we have to be conscious of and absorb this fundamental and revealed truth, contained in the phrase consecrated by tradition: 'there is no salvation outside the Church.'"

Mr. Scharper, viciousness and purposive disinformation seems to ooze from your pen in every sentence you write. Tell us, how is it that this doctrine, which is assuredly one of charity in the highest degree, has "justified religious wars"? Wars were fought despite the dogma on salvation, not because of it. And we don't know of any "religious" wars that the Church has encouraged. This "baleful" teaching that so irks you was not pronounced to shut souls out of the ark of salvation, but to invite them in. The Church is not shut up, like the ark of Noah was; the Church is forever opening its doors with arms ready to embrace.

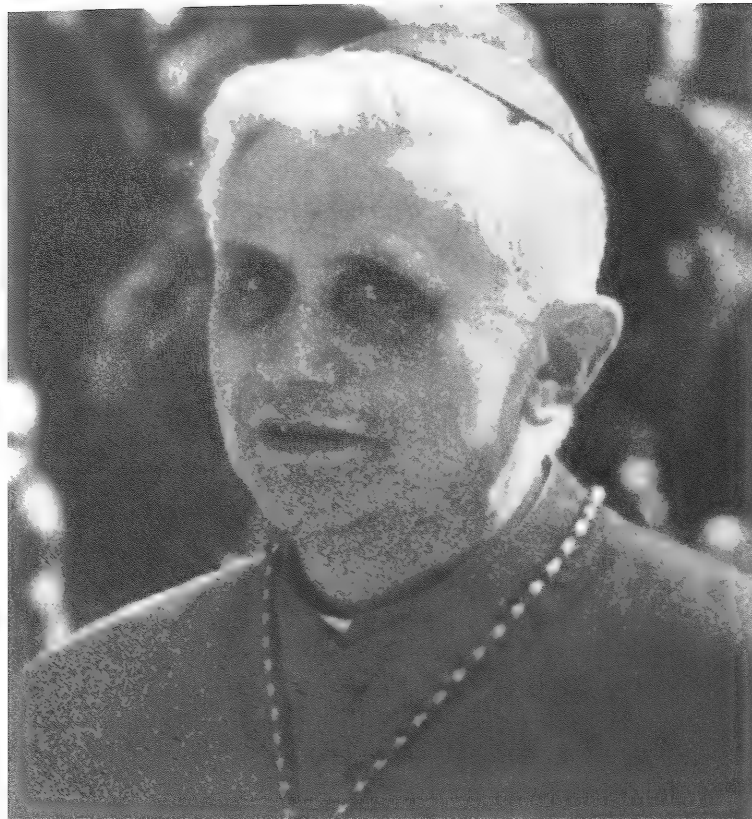
If by "religious wars" you mean the Crusades, you are again deliberately giving false information. Anyone who knows history knows that the Crusades were a defensive war against aggressors. Suppose Catholic Spain were today to send an army to help the Poles overthrow the yoke of Communism. Would you call that a religious war? It is the same with the Crusades. It was the Mohammedans who invaded Europe af-

ter conquering Christian Africa with the sword. These were the fanatics who preached, as Bishop Dion testifies in your own publication (page 23), that to decapitate a Christian was a free pass to paradise. The Christian soldier believed that if he died in grace, while defending his people against murderous aggressors who profaned their Churches, he would go straight to heaven. What a difference! If there ever were just wars, certainly the Crusades were that. Nevertheless, we still believe that if Christendom had more faith in the dogma "No Salvation Outside the Church," she would have been more concerned, as St. Francis of Assisi was, about converting the infidels than killing them.

It is an historic fact that the Catholic Faith was not spread by the sword but by the blood of martyrs. And when the Faith was strong peace was more prevalent between and within nations. Life had greater value. And the peace of Christ had more of a hold upon the hearts of men. The Irish histories have it that after St. Patrick had converted the Emerald Isle, a young maiden could walk from one end of the land to the other with no fear of molestation. Before the saint arrived, when the island was under the weight of paganism, such was hardly the case, or the historians would not have been so impressed with the new situation.

Is the world better off now, Mr. Scharper, that this dogma has been suppressed? Are there fewer wars? There has never been a time when this dogma has been under such a cloud, as it has been since the demise of Pope Saint Pius X. And, as I'm sure you will readily concede, there has never been, in the history of mankind, more blood shed, in more diabolical wars, than we have witnessed and are witnessing in this enlightened twentieth century.

I might add that if this dogma were believed, we could bring a screeching halt to the wars against the innocents, dying outside the Church and unbaptized, on the battlefields in their own mothers' wombs. *This* war is not being fought because of the Church's teaching on salvation. And it is claiming 5,000 lives every day in America, while liberal publications like *Maryknoll* look the other way.



Joseph Cardinal Ratzinger

Forget Father Ratzinger! It is the Cardinal Speaking!

Now that we have exposed the misrepresentation of the Head of the Holy Office by the unprincipled pen of Phillip Scharper, allow us to provide an up-to-date quote from the illustrious Cardinal, dated November, 1984, which can be found in his published interview in the Italian religious weekly, *Gesú*. Concerning the Second Vatican Council Cardinal Ratzinger said:

the results were totally opposite to the hopes of all. We had hoped in renewed Catholic unity and the re-

sults have been a pattern of autocriticism leading to self-destruction. We had hoped for a new enthusiasm, but the results have been discouragement and boredom.

The Cardinal concluded that the post Conciliar period has been, "decidedly negative for the Catholic Church." He went on to say, in striking similarity to the warning of Fatima, that the world was indeed going through a "crisis of faith" in all but the Communist countries where "the Church is persecuted."

In Latin America that crisis is due, says Ratzinger, to "Marxist influences," and he went on to strongly rebuke the proponents of liberation theology for accepting as fact "the illusionary goal of utilizing the class struggle as a means of achieving reforms and eliminating misery and injustice." The Cardinal in the same interview calls for Bishops, "who are capable of opposing with strength the negative worldly tendencies," inasmuch as "he is totally ignorant of the nature of the Church and the nature of the world, who believes that these two can meet without conflict or that they may be somehow mixed." He says we must urgently oppose "the many worldly cultural tendencies adopted by the post conciliar euphoria."

Finally the Cardinal, who, in his capacity as Head of the Holy Office, is entrusted with the duty of protecting the purity and integrity of the sacred Deposit of Faith, sets the record straight with regard to the proper attitude Catholics should preserve toward non-Christian religions:

... after the Council their value has been overemphasized; paganism painted as being serene and innocent, is one of the illusions of our time. In fact, there exists the actual active presence of the devil, and from this only Christ can free us. For this reason we must continue to preach Christianity to these non-Christian religions which are in many instances, 'reigns of terror.'

Why didn't Philip Scharper use this statement by the Cardinal? Because this ex editor-in-chief of Orbis' Arian book publishing company is an opportunist who, I'm sure, was very much aware of the obvious conservatism publicly evidenced

by Pope John Paul's "theological bastion," as Ratzinger has been called.

The god of Pluralism

The author then expects his readers to passively acquiesce in accepting the fact of the "enduring pluralism" of world religions. What ever happened to the command of Christ to "teach all nations" and to baptize? But wait a minute! Father Sommer, publisher of *Maryknoll* magazine, assures us in his piece on page 36, that "This does not mean that the missionary ceases to follow the command to preach the gospel to all nations; but that, in witnessing to Christian revelation, he or she respects the way God has spoken to other peoples."

What is this double talk? If God has already spoken to other peoples, then why should I come and confuse them by telling them that God has spoken differently to me through His Son Jesus Christ? Perhaps, if we are to adopt Father Sommer's logic, we might be interfering with the way God has chosen to work with them by way of Buddha or Mohammed.

"No man cometh to the Father, but by Me," Jesus said. (John 14:6). Apparently you disagree, Father Sommer. You seem to be telling us that the Father works with non-Christians independently of His Son. So, we have a parallel road to salvation; in fact many parallel roads. There is the road paved by Jesus Christ; and, as you would have it, there is another road built by Buddha; another by Mohammed; and then there is a road for the Jews who reject Christ.

How can the God of Truth be speaking in so many conflicting directions? It is not God, Father Sommer, Who is inspiring the various creeds that are deceiving 70% of the people of the world. It is the fallen angel whose tongue is forked, uttering lies and even at times performing signs, the Prince of this world—a title Jesus temporarily granted him—Satan.

False Ecumenism or Religious Syncretism?

At first we were inclined to think that we have here an extreme case of false ecumenism. Since *Maryknoll* maintains

that all men are the children of God, we thought that their conception of religious utopia was when all religions could peacefully co-exist as so many varieties of flowers adorning God's paradisaal garden. But that destroyer of truth, the devil, is not content even with tolerating the existence of the Catholic religion. Intent upon the destruction of the Church, he further urges on his dupes to graduate from mere ecumenism and move into religious syncretism. Imagine what a glorious day that will be when all faiths, mutually admiring one another, converge into one big happy *Novus Ordo Saeculorum*! A one world religion of the Brotherhood of Man! This appears to be the dream of Bishop Dion, O.M.I., whom I cited before. For he tells us in his article (page 24), not only that we must "show real friendship" to non-Christians (with which we obviously couldn't be more in agreement), but that we must express this friendship by "climbing out of our own mentality and entering into that of the other." For he concludes, "*We cannot be content with coexistence.*"

However, all men are not the children of God. Our common natural brotherhood is not due to our relation to God but to Adam. Our more intimate Brotherhood, the supernatural one, is due to our relation to God through His Son, Jesus Christ. It is this communion with His Son that transforms mortal men into adopted children of the Infinite God. As St. John tells us in the Last Gospel, "But as many as received Him, to them he gave the power to become the sons of God, to them that believe in His Name." (John 1:12) And how do we receive Him fully? In the Blessed Eucharist! It is in this Holy Communion that we become One with Jesus, and children, not only of the Father, but of God's Mother as well. Having become partakers of this identical "Supersubstantial" Food, we, the faithful, are united in the Body of Christ by a bond more intimate than that between a mother and child.

If Not Ratzinger: Try Saint Thomas

But Scharper has more absurd things to say. On page 14, he tries to drag St. Thomas Aquinas into his camp. We are

supposed to conclude that the renowned Dominican doctor denied the dogma of *no salvation outside the Church* because he garnered wisdom in the natural order from non-Christians. I quote:

This injunction to seek truth in other religions should not surprise, let alone scandalize, the contemporary Catholic. St. Thomas Aquinas, the Church's most celebrated thinker, did precisely that when he studied Aristotle (a "pagan" philosopher) through the writings of Moses Maimonides (a Jew) and Averroes and Avicenna (Arabian philosophers.)

Thomas read these works, not to sniff out error, but to find what truth they might contain...

Thomas' work showed how Christian theology both illumined and was illumined by Aristotelianism as seen through Jewish and Arabian eyes.

For the record it must be questioned how seriously, if indeed at all, Aristotle took "pagan" religion. To say that this brilliant man worshipped Zeus and all his cruel and carnal progeny is a gross misrepresentation. Indeed, it is quite possible that Aristotle held the true faith of the Old Testament—faith in the One True God and hope in a Redeemer to come. (Aristotle lived in the fourth century B.C.) There is some evidence for this speculation when one considers the totally unexpected behavior of Aristotle's prime student, Alexander the Great, when he entered the city of Jerusalem in triumph on his road to world empire. As the Jewish historian Josephus related, when the Greek conqueror approached the high priest of the Jews, he adored the Name of God written on the priest's mitre and then he worshipped in the holy Temple.

But whether Aristotle believed in the gods or not is not the issue here. The point is that the Church had never taught, even in that dark millenium and a half of which the author speaks, that natural wisdom and indeed natural virtue cannot be found among those who have not the true religion. However, to imply that St. Thomas went to non-believers to look for super-

natural revealed truth is dishonest. For he undoubtedly believed that those truths necessary for salvation could only be found in the Catholic Church. This theologian, whom you rightly call the "angelic doctor", while never doubting that natural goodness is a help towards salvation, nevertheless, taught with St. Paul, that the beginning of salvation is the act of faith. "And, after the Incarnation," Aquinas insisted, "all men in order to be saved, are bound to explicit faith in the mystery of the Trinity." (Commentary on St. John, Chapter 12)

In this following excerpt from his provoking masterpiece, Scharper outdoes himself in sheer doubletalk. This is really a classic:

Similarly, we today can see the doctrine of the Trinity more clearly when we also see Islam's insistence on the oneness of Allah; the Buddhist emphasis on impersonal Emptiness almost requires the Judeo-Christian experience of a personal God inviting creatures into a union which only infinite love could make possible.

Such nonsense deserves no comment other than to point out that it is just that—nonsense!

Approaching the end of the article, we are informed by Scharper that:

The real test of a religion—Christianity included—is whether its followers will do anything to change the world we live in; change it from a planet made hideous by the plunder of its resources and made horrible by poverty, hatred and oppression into a place more nearly resembling that Kingdom of justice, peace and love of which the major religions keep alive both the memory and the promise.

So, the real test of a religion's worth is how it fights against environmental pollution, not the pollution of soul through sin! In fact, if Mr. Scharper believes in sins at all, they are most likely those listed above. Indeed Scharper's proscription of "hideous" crimes would lend one to think that he could be a socialist. But after all, the author does write for *Maryknoll* and

it is highly unlikely that the editor Moises Sandoval, a Marxist, would allow anyone to contribute to his propaganda machine who isn't in line with the party. Take Orbis, Maryknoll's publishing company. This literary arm of the Order boasts of being the leading purveyor of "liberation theology." The founder of Orbis Books is Father Miguel d'Escoto, who for ten years also published *Maryknoll* magazine. He has passed his mantle on to Father Sommer, while accepting for himself a political position, that of Foreign Minister in the Nicaraguan Communist government under the Jesuit-educated Marxist dictator Daniel Ortega. D'Escoto and another priest, Ernesto Cardenal, a Jesuit and a proclaimed atheist, are under pressure from Rome to resign their government positions. *We hope that doesn't mean they will be back doing greater damage as active priests!*

I hardly need to convince anyone that *Maryknoll* magazine is also a vehicle of Communist and antichristian propaganda. Suffice it to say that they published one article some time ago praising Fidel Castro and another lauding the cultural Revolution of Mao Tse-tung. Chairman Mao and his comrade Chou En-lai were directly responsible for the murder of 63,784,000 of their fellow countrymen whom they executed with bestial cruelty during the liquidation purges from 1949-1958.*

Keeping the above information in mind, Scharper's litmus paper for the determination of a religion's worth cannot but verify the following conclusion: the most worthy religion is that which most effectively fights Communism! For there is no government on the face of the earth which plunders resources more than the Reds, beginning with *human resources*. There is no economic system that has produced as much poverty as that of the Marxists. Were it not for the wheat American farms supply Russia, plus our grants by way of capitalist money and technological giveaways, their economy would have collapsed fifty years ago. Witness the enforced starvation genocides perpetrated by the Communists in Ukraine (3,000,000 victims), Laos, Cambodia, and now "liberated" Ethiopia.

And as for hatred and oppression, well, as history attests,

* This figure is a conservative estimate published by the U.S. Senate Committee on the Judiciary. The investigation was carried on by a subcommittee set up to ascertain the human cost of Communism in China.

the world has never groaned under such hate as that engendered by the Communists. I recall once hearing a vivid description by an eye-witness of how the Chinese Reds would brainwash teenagers and then force them to plunge knives into their own mothers and fathers, who were accused of being reactionary.* These poor children were only following the party line as Lenin indicated, "We must hate, for hatred is the basis of Communism. Children must be taught to hate their parents if they are not Communists." (Divine Love, Issue #88, 1982) Or as the former Commissar of Education, Lunarcharsky, once boasted, "We hate Christians and Christianity. Even the best of them must be considered our worst enemies. They preach love of one's neighbor and mercy, which is contrary to our principles . . . What we want is hate . . . Only then can we conquer the universe." (Ibid.) We would correct Mr. Commissar. The Communists do not hate Christianity. That is too abstract. They hate Jesus—personally.

Moreover, the Communists not only hate non-Communists, they hate each other as well. The only thing that keeps them united is their common enemy. And their common enemy is not America, it is the Catholic Church, and Our Lord Jesus Christ. The Communists could not care less, really, about Islam, fractured as it is; they could not care less about Buddhism, or Hinduism, or even Protestantism. It is the Catholic Church they are after. Any persecution other denominations receive is just a smoke screen to prevent too much attention from spotlighting the Catholic Church. For what other reason than to weaken the solidarity of the faith of the Catholics, did the Communist government invite Billy Graham to go on an evangelistic tour of Poland?

No, Mr. Scharper, your litmus paper for gauging the worth of religions is far different from that of the Catholic Church. For religions are not to be evaluated like social institutions or political parties. Faith is not a pragmatic concern. Religions are to be evaluated in terms of salvation.

The Hidden Faces of God? The face of God is not hiding at all in non-Christian religions, Mr. Scharper. We Catholics can

* Reverend Leslie Millin, Protestant missionary in China, Executive Director of the Freedom Foundation in Canada.

show all the nations the face of God. It is the face of Jesus, a face that was spit upon and crowned with thorns. Are we ashamed of that face and therefore do not want to broadcast it to the world? Do not echo platitudes about seeing the face of Christ in your fellow suffering non-Christian neighbor. The fact is: you are not bringing Jesus Christ to the missions anymore; all you are bringing is yourselves.

If Not Aquinas; Try Max Warren Max Who?

How moving is the denouement of Scharper's essay. He quotes a missionary, a Protestant of like mind, Max Warren. This "Christian" minister wishes to illuminate his readers as to the first task we Christians have in visiting other cultures. "...take off our shoes," we are instructed, "for the place we are approaching is holy. Else we may find ourselves treading on people's dreams. More serious still, we may forget that God was here before our arrival." How flattering!

It is quite one thing to respect our fellow man, quite one thing to praise what is good and true in his religious beliefs; but, it is quite another thing to pretend that non-Catholic religions are holy (that is, capable of producing sanctifying grace) and inspired by God. It is not to be wondered at that other religions contain elements of truth—that, practically speaking, is inevitable—even the devils "believe and tremble." (James 2:19) It is rather a wonder that the vast majority of the world has allowed itself to be deceived. There is no one, with mature reason, who can be excused from having the knowledge of the true God. "For the invisible things of Him," St. Paul assures us, "from the creation of the world, are clearly seen, being understood by the things that are made; his eternal power also, and divinity: so that they are inexcusable." (Romans 1:20)

And indeed, we do rejoice that some nations have, if nothing else, at least a belief in One God, from which belief we can proceed to speak to them of the Blessed Trinity and the Incarnation of the Word. What scoundrels we would be, if, knowing the joy of the true Faith of Christ, we failed to deliver it to

others. Remember the sentence pronounced upon the servant who hid his talent. Is our faith not worthy enough of winning two, five, ten converts? St. Francis Xavier bore fruit three million-fold. Is the Bread of Life that secondary to Christians that we should not be anxious to share its sanctifying power with another by bringing him to know Him Who gave us Such a Gift! What sort of charity is this! What right do we have to keep the light to ourselves and allow our neighbor to remain in darkness!

Our Lord called Satan, "the Prince of this world." That would seem to us to mean that most men choose the way of the devil over the way of the gospel. Jesus pointed out a "narrow road". He said only "few" would find it. Because only few seek it. Of the road to hell Christ said, "...wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat." (Matt. 7:13) Nor is salvation guaranteed for those who are on the narrow road either, for only he that shall "persevere unto the end, shall be saved." (Matt. 10:22) The fact that 70% of the world is ignorant of Jesus Christ is no one's fault but our own. But woe to those who put an obstacle to the spreading of the gospel! Woe to those who would say that it is not necessary to announce His Name to the Nations!

No, Mr. Scharper, your friend Max Warren is wrong. The ground upon which the Name of Jesus is not invoked is not "holy ground." It is parched and thirsty ground. Perhaps this ground must be watered first with the blood of martyrs, like the island of Sri Lanka was, before it brings forth fruit.

The gospel clearly teaches that there is no holiness outside of Jesus Christ. Those who are holy are not those who fight against pollution of our environment; they are those who fight against pollution of soul with the Word of God. They are those who keep the commandments, all of them, given to men by Our Lord Jesus Christ. He Who created the environment is quite capable of refreshing and detoxifying it, as soon as His creatures decide to love and obey Him.

All untruth comes from the devil, the "father of lies," as Our Lord designated him. And, as long as the world chooses to remain in ignorance of the teachings of Jesus Christ, Chris-

tian nations included, the more cruel and immoral will be the behavior of the blind.

The thieves, who, posing as men of God, have come into history to steal from, destroy, or injure the flock of Christ, are those who would come in their own names and lead souls away from the divinely revealed religion. "I am come in the Name of My Father, and you receive Me not: if another shall come in his own name, him you will receive." (John 5:43)

And to whom do the poor Catholic sheep turn today? When an Order dedicated to missionary labors lends its name to such anti-Catholic and subversive writing as that of Philip Scharper, the wolves are no longer lurking without the gate. They are respectfully stalking about inside. Wearing broad smiles and uttering unctious sweet-nothings, they lure the famished sheep beyond the fold where they assure them there are better pastures. Only destruction awaits.

This critique has not been written so that the author might find an outlet for repressed negative emotions. We are writing so that the positive, saving truth might be defended and error exposed. Our reason for doing so is far different than that of one theologian disputing with another to see whose intellect will gain the ascendancy. Our purpose for taking up the pen is to prevent the worst subversion here on the part of Maryknoll—the kind of subversion that could result in the loss of liberty, and what is worse, the loss of eternal salvation for millions of souls.

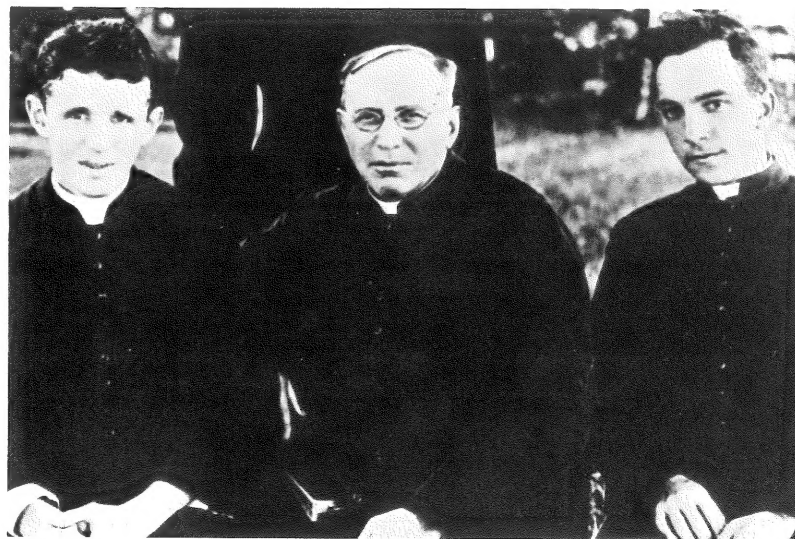
It is a terrible sin against charity to give the impression, never mind the direct word, to non-Christians, or non-Catholics, that they can be saved in their religions. Those who spread this falsehood do so on their own authority and they will answer for it. Those who teach that there is no salvation outside the Catholic Church do so, not on their own authority, but on that of God revealing through His Son and through His Church. Call it bigotry; call it anything you will. Our objective is not to gain friends in this mortal life; rather, our insistence on this dogma is motivated by a sincere desire to help others find everlasting happiness by pointing out the only means to attain it. In this, like your zealous founders, the good Fathers James A. Walsh and Thomas Price, your heroic martyrs, like Bishop

Francis Xavier Ford, and the saintly victim of Red hate, Bishop James E. Walsh, we are the real friends of the poor. And doctrinally minded Catholics resent any calumny that would equate uncompromising faith with lack of concern for the poor. It is just the opposite.

If you detect a note of anger in this analysis, you are not mistaken. Our anger is just. Not only we at St. Benedict Center, but the entire Catholic Body of Christ accuses you, the ones responsible for *Maryknoll* magazine, of traitorously basking in the prestige of your Order's illustrious patrimony and daring to continue to bear the sweet name of Mary in your logo, while working from within the Church to undermine the Faith and free Christian civilization.

Well did Isaias prophecy of your type when he shook Israel with his lament:

Woe to you that call evil good, and good evil: that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter.



Left to Right: Father James E. Walsh (later Bishop), Father Thomas Price (co-founder of Maryknoll), and Father Francis Xavier Ford (later Bishop and martyr).